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The Lord of Glory: A Study of the Designations of Our Lord in the New Testament with Special Reference to His Deity. By PROFESSOR BENJAMIN B. WARFIELD. New York: The American Tract Society, 1907. Pp. xi + 332. \$1.50.

Those who attempt to reproduce the opinions of Christ and the early church often find themselves obliged to deviate more or less from the paths of traditional Protestant dogma. Not so Professor Warfield of Princeton. He has written a book to show that the opinions of Christ and the writers of the New Testament on one point can find explanation only in the terms of Nicene theology. "We are entering," he says, "then in part upon an exposition, in part upon an argument. We wish to learn . . . how the writers of the New Testament were accustomed to think of Jesus; we wish to show that they thought of him above everything else as a Divine Person." The field chosen for this purpose is the designations used for Jesus in the New Testament. The treatment is an exhaustive word-study. More than half the space is given to the Synoptic Gospels. The Fourth Gospel, though regarded as of equal authority with the Synoptics, is given less space, and the rest of the New Testament treated as corroborative of the gospel position. Abundant footnotes are employed, most often to sustain the positions taken. The result is the most exhaustive monograph which has appeared in English on the subject. All the cases of all words used to designate Christ in the New Testament are gathered and discussed. The argument for the divinity of Christ is put in a cumulative and very skilful way.

The positions taken on some points at present under discussion are of interest. Professor Warfield finds Christ's use of "the Son of man" "obviously" based on Dan. 7:13. The term is strictly messianic. It denotes "the spiritual and supernatural Messiah by way of eminence." The demons who utter "voices from the spiritual world" recognize the purity of Jesus as over against their own impurity. "The Son of God" signifies, not merely a unique official relation, but a "distinct implication of the supernaturalness of his person." "Lord," while it may sometimes imply authority and sovereignty, frequently expresses "that absolute sovereignty over the destinies of men which can belong to deity only," as in Matt. 7:21, 22; 25:37, 44. Sometimes it denotes Jesus, not merely as a divine being, but as Jehovah himself (Mark 12:37; 1:3; Luke 2:11). Matt. 28:19 is Christ's own affirmation of the doctrine of the Trinity. There is only "a difference of phraseology" between John and the Synoptics. "The Synoptics present Jesus Christ as God; only they do not happen to say 'God' when speaking of him." Jesus knew himself, not merely as the Messiah, but as a pre-existent, divine being, the equal of God. Any

subordination, as in John 14:28, is most probably merely related to the earthly humiliation of Jesus. This is also the explanation of Paul's hints of subordination; for to Paul, Jesus "in his essential being is just the great God himself." The doctrines of the Two Natures and the eternal covenant of Redemption are taught by John and by our Lord as reported by him. Rom. 9:5 and Titus 2:13 both ascribe proper deity to Jesus. James and Jude are regarded as written by Christ's kinsmen, and therefore their witness is of unique value, aside from the early date of James (45 A. D.). James 2:1 "the Glory," Jude 4 "Lord," are ascriptions to Jesus of equality with Jehovah.

One is impressed, after reading carefully this really fine piece of theological argument, with the great skill with which the New Testament writers, if they believed Jesus to be "just the great God himself," avoided saying so in plain terms. Of course they believed him divine. That is evident on every page of the New Testament. What did the idea connote? What could it connote in that age? One feels the necessity of more historical study than has even yet been given before that question can be finally answered.

One is impressed, also, with the distance at which this book is removed from the modern study of the Bible. Professor Warfield is familiar with this study. His notes show that. But he is not in sympathy with it. Each word assigned to Christ is taken as his verbatim utterance, whether in the Synoptics or in John. In a chapter, "The Jesus of the Synoptics, the Primitive Jesus," the writer protests with vigor against the attempt to present a Jesus in any way different from that of the gospels themselves. One position taken in this chapter is so often used as a basis of argument that it is perhaps worth while to turn aside for a moment to note it. It is that a very considerable time must elapse between the death of a religious leader and any notable change of estimate regarding him on the part of his followers. But a study of the history of religion shows that the element of time is of very small moment in the rise of new conceptions of a person, or even of myths and legends about him. New ideas arise about religious leaders before the grass grows on their graves.

This book belongs to the school of traditional theological exegesis, and is a worthy, scholarly example of its school. It cannot but inspire its readers of all schools to a loftier conception of our Lord and a more careful study of his person.

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